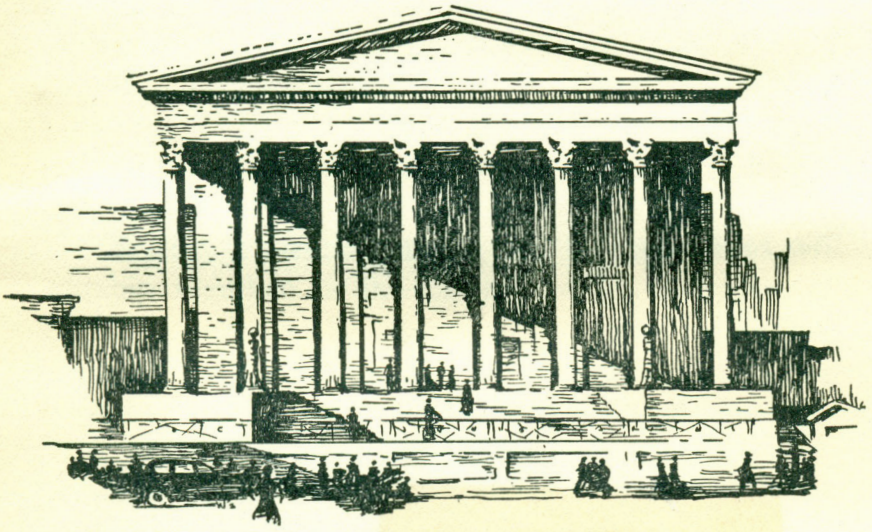
The Associated Churches of



ST. JAMES
(1809)

AND

ST. LUKE AND THE EPIPHANY
(1839) (1833)

TO THE COMMUNICANTS OF ST. JAMES'S CHURCH AND THE CHURCH OF ST. LUKE AND THE EPIPHANY.

DEAR PARISHIONERS:

Last June the two Churches of St. Luke and The Epiphany and St. James, acting through their respective clergy and Vestries, entered into an agreement of association for a definite period of two years.

This agreement was executed at the beginning of the summer and it is natural that you should all desire to know exactly what it means and how it is to be put into effect.

Briefly, it means that the two Congregations will worship together in the Church edifice belonging to St. Luke and The Epiphany, and that the individual entity of each Congregation will scrupulously be preserved. The union is one of association and is not one of consolidation or amalgamation.

The associated Congregations are faced with two concrete problems of great importance.

These problems are:

(1) How can the two Churches during their association be so operated that they will constitute a single City Congregation which will be a power in the Community?

(2) In attacking this problem how can the different liturgical traditions of the two Churches be fairly accommodated?

Obviously these two problems can only be solved by mutual forbearance and wise cooperation. That they can be solved, if the right spirit dominates both

Churches, there would seem to be no reasonable doubt. After all, liturgical practice while important is not of the essence of Christianity. At the heart of Christian faith is a firm belief in the existence of a just and loving God and in the redemption of humanity through our Lord and Saviour, Jesus Christ. Along with this belief goes the conviction that a troubled world sorely needs the help of the Christian Religion in the Christian Church.

Two Congregations holding such fundamental beliefs in common may worship and work together successfully no matter what liturgical preferences they may individually entertain.

The association of the two Congregations of St. James's and of St. Luke and The Epiphany, would seem to offer an opportunity for the development of the new type of City Church, administered in a broad way, to include a much larger territory than either Church was able to reach successfully in the past.

This brief account of the principles underlying our association and of the problems confronting it, needs however to be supplemented by a statement of the methods involved in dealing with them.

How shall the combined Churches function as a center of worship for the entire City?

Obviously there are three particular methods of Church operation, viz: worship, spiritual education and pastoral care. Let us now explain how these three methods are to be employed by the associated parishes.

I. WORSHIP

There will be daily worship, consequently the Church of St. Luke and The Epiphany will be open *daily* from 7:30 A. M. to 5 P. M.

There will be a *daily* Celebration of the Holy Communion; at 7:30 A. M. on weekdays, and at 8 A. M. on Sundays.

Daily Evensong at 5 P. M.

Sunday morning Services at 11 A. M.

Sunday afternoon services with special music at 4 P. M.

Liturgical Program

The above announcement requires some explanation. First of all, St. James's Church has long made a practice of holding daily services. Naturally, it follows from our association that these services will be transferred from the building on 22nd Street to that on 13th Street. Likewise, it follows from an association between parishes of different traditions that in fairness to both congregations certain liturgical changes should be made. Accordingly, the daily celebration of the Holy Communion and the celebration of the Holy Communion on the third Sunday of each month at 11 A. M., will be in conformity with the practice of St. James's Church, while the celebration of the Holy Communion at all other times and the Sunday Morning Services at 11 A. M., and the Sunday Afternoon Services will be in accordance with the liturgical practice of St. Luke and The Epiphany.

Music

It is a pleasure to be able to tell you that the present Choir of St. Luke and The Epiphany will be considerably augmented by the addition and incorporation in the Choir of a majority of the men who formerly sang at St. James's. Mr. Matthews will continue to be the leader of the joint Choir and with the additional musical power which he will have at his disposal, he has already planned for the coming year a much more ambitious program than was possible in the past.

II. EDUCATION

Preaching

Cooperation among the Clergy, which is one of the most worthwhile results of the association, will give wider scope to the important service of preaching. Obviously, no one man can preach continuously without mental and ofttimes physical exhaustion. With an enlarged staff each man will preach less frequently but more effectively.

Sunday School

For some time St. James's Church has been without a regular Sunday School, while St. Luke's Sunday School has been comparatively small in number. The associated Churches, however, will make a determined effort to conduct a large Sunday School along the best lines and to recruit intensively from the neighborhood. Already plans have been made to provide a daily vacation Church School next Summer. This in conjunction with our Church Farms should be a real asset for the educational work of the church in this area. Some years ago Dr. Steele was in the habit of giving a course of lectures just before the date of confirmation. They were designed for a larger group than the confirmation class and they were helpful and effective. The plan proved to be a good one and will be revived during the coming Lent.

The School of Religion

Some years ago a School of Religion was inaugurated under the auspices of St. James's. It has already proved its worth as a means for educating adults in religion. It is ready for development. At the end of October the program will be printed and ready for distribution. When it reaches your hands you will note that the School of Religion is not a mere extension

of Sunday School, but is attempting to make adult presentations of really important themes. We shall not restrict ourselves to the use of the lecture method, but are going to employ as well the technique of the debate and the U-table. In the days just before the Bolshevik Revolution, Lenin gave as his watchword to the party, "Explain, explain, explain". Our conviction is that the same method honestly and fearlessly followed will produce great results. The Christian Religion is reasonable and has a bearing upon the problems of every day life, both for the individual and for society. If the Christian message is competently and sincerely explained it need not fear the criticism of the world.

Church Publicity

Education is partly a matter of publicity. In vaudeville the artists are exhorted to "tell them you're going to do it, tell them that you are doing it, tell them that you have done it". Hostile critics may see in our plan of association some resemblance to a vaudeville show. At least in the method of repeated information they are correct. From time to time we propose to tell you that we are going to do it, that we are doing it, and that we have done it. Our chief medium for giving you information will be: *A Weekly Bulletin* which will be mailed to every name on our list. This will be a very brief paper for announcements. It will continue the work that has been done previously by the weekly bulletins formerly issued by each parish separately.

III. PASTORAL CARE

There is an old adage "A house going parson makes a church going people". Regular visiting of the whole congregation which is scattered over an area from Mount Holly, New Jersey, to Norristown, Pennsylvania, is a difficult business, but owing to increased

efficiency thru cooperation there is now every reason why members of the congregation who live within reasonable distance of the Church should receive regular visits from their clergy. If you live between the two rivers you will have every right to expect pastoral care; and every right to complain if you do not receive it.

Moreover the clergy are setting aside stated office hours and they will always be available for a short while after the daily services. At these hours you may rest assured that, far from trespassing on their time by a visit, you will be using it as they wish.

Conclusion

It has seemed worthwhile to develop at length the strategy we propose to follow. There is nothing particularly novel about this enterprise of our association. We have no aces up our sleeve. Unlike the Italians and the Abyssinians we cannot furnish the press with the exciting stories of improbable new weapons. The Church Militant is a more sober and perhaps more experienced combatant than the State Militant. Our resources are not different from those which the Church has had at her command at every age. The conditions of the modern city may modify their use, but do not change the resources themselves. The power of God is available to those who turn to Him in worship, seek Him with their mind, and serve Him in caring for their fellow men.

The problem of religion in central Philadelphia is difficult, but not insuperable. It is a challenge which if met successfully, will help restore to Philadelphia that inheritance of brotherly love which its very name declares.

Thomas L. Harris.
John Mockridge.

October 3, 1935.

tians ready to make this sort of sacrifice gladly for the sake of that larger task in which we are called to share.

All sorts of detail questions arise and must be answered from time to time, but two or three obvious ones may be taken up now:

1. The new plan does *not* mean the extinction of St. James's, any more than it means the extinction of St. Luke and the Epiphany. Both are to be associated in something greater than either by itself.

2. No "memorial" at St. James's is in the slightest danger. Years ago, when there was prospect of another combination, I had a careful list of all memorials made with their inscriptions and a description of each. There is not even the suggestion of any physical change at St. James's, but should any such thing come up in the future we already have a sound, practical, plan for the continuance of all memorial gifts. I am very glad indeed to say that a new one has just been presented to us, the donor having full knowledge of our new plan,—the gift to be dedicated next All Saints' Day.

3. The ceremonial to which we at St. James's are accustomed will be in use under the new arrangement. Indeed our professed aim at real variety in types of worship is going to be much more nearly reached than has as yet been possible.

So we set out upon a new and most promising development in the City Church enterprise. Its "success" depends upon our faith and our courage,—most of all upon our prayers. Let everyone of us ask God to show us His Will and to give us strength to do it.

June 16, 1935

Associated Churches -V

"To the Angel of the Church in Philadelphia."

Three centuries ago Samuel Rutherford wrote: "The Church hath been, since the world began, ever hanging by a small thread, and all the hands of hell and of the wicked have been drawing at the thread; but, God be thanked, they only break their arms by pulling, for the thread is not broken, for the fingers of Christ our Lord have spun and twisted it."

Across the ages, despite angry crisis and dull apathy, the Cord of Christ not only holds the Church together, but it saves the city from sinking into moral chaos and decay. The Church is not a luxury but a necessity; it is the cement of society, and without it the hard-won inheritance of the past is lost and its precious values are tarnished and debased.

No promise is given to a timid, beleaguered Church, seeking its own safety and apologizing for its Gospel, but only to a Church militant, taking the line of greatest resistance, binding men by the love of Christ, making its fellowship a home for the lonely and a center of service. To such a Church, and to no other, shall be given the keys of the kingdom.

The Church lives because it is rooted in the nature of God and the need of man. It is the living Body of Christ, uniting human souls in spiritual faith, in moral endeavor, and immortal hope, whereby the holy things that make it worth our time to live are protected and made potent for the healing of the old hurt and heartache of our groping humanity.

—Joseph Fort Newton.

St. James's Church, Philadelphia

Trinity Sunday, 1935

Two announcements gravely affecting the work and the plans of St. James's were made on Trinity Sunday.

1. The clergy and the Vestries of St. James's and St. Luke-Epiphany have unanimously and formally agreed to an "association", whereby, without "merger" or "consolidation", without in the least disturbing the corporate, legal, or canonical identity of either Church, the resources, staff, services and activities of both are to be pooled, the headquarters of the associated works to be at the Church of St. Luke and the Epiphany.

2. The Rev. Dr. Joseph Fort Newton has resigned as Co-Rector and his resignation has been accepted with the greatest regret to take effect next All Saints' Day.

It is the purpose of the present statement to amplify these announcements so that St. James's people may have before them, as always they have had, the fullest information as to all that touches the life of their church.

1. Five years ago last Easter, I sent out a statement called "The Christian Ministry in a City Church". I paid my respects to the conventional method of ministerial management which places upon the shoulders of a "Rector" the sole and single responsibility for everything. "He must plan and direct all services. He may be an indifferent preacher, but if he gets anyone else to do the preaching for him there are murmurs of dissatisfaction from the congregation. He must manage the institution. In too many cases he must raise the money. He must be his people's spiritual guide". Such a method is inept, fantastically inadequate in metropolitan churches.

I announced that, as a great step forward towards a new and more efficient method, we had asked Dr. Newton to come to us as "Co-Rector". One of the foremost of American preachers, a man of international reputation, with a message of spiritual power and insight eagerly heard in England as in all parts of our own country, Dr. Newton came to St. James's to head the Ministry of Preaching. Ever since then, in speech and in writing, he has given himself to this great work with complete consecretion and unselfish eagerness.

His resignation, for purely personal and private reasons, came to all of us as a shock. As the other "Co-Rector" I count the close association with him during the last five years as an unforgettable experience. We have "walked in the House of the Lord as friends". It is hoped that, though the formal relationship is broken, we may be able to have Dr. Newton often with us in the new stage of our City Church enterprise.

2. That the Episcopal churches in central Philadelphia need some kind of change has long been evident. In the last ten years varied proposals have been put forth and not a few attempts made in the direction of change. Results have been nil. There was a proposal, sponsored vigorously by the Hon. Roland S. Morris and others, that as each Church lost its Rector, it should elect one of the surviving Rectors so that, in time, one Rector would be at the head of several churches and so a process of unification begun.

There were proposals for, and attempts at "mergers" or "consolidations" notably between St. James's and Holy Trinity, and between Holy Trinity and St. Luke and the Epiphany. The failure of these proposals was costly in

more ways than one. It begat discouragement. It emphasized the unlovely vigor amongst us of petty divisions, of narrow "parochialism". But, most serious of all, great opportunities for the Church in central Philadelphia were thrown away, the decline noticeable in the last twenty years continued, the whole "problem" was left unsolved.

Our own efforts to promote and to maintain a "City Church" have never been directed towards the preservation of St. James's, venerable institution that it is, but towards the presentation of the kind of Church that could win for our Lord and His cause a place of strong witness in central Philadelphia. We have again and again, and at embarrassing cost to ourselves, shown our readiness to join in the creation of a more worthy enterprise than by ourselves we could maintain. We have felt increasingly that no "parochial" group could, or even should, single handed solve the great problem. We have long seen the wastefulness and ineffectiveness of our immediately local situation where three churches, Holy Trinity, Holy Trinity Memorial Chapel and St. James's are operating separately in a locality where any one of them, strongly staffed, could do better what all three of them are attempting.

In view of all this, it is not surprising that we should welcome with great joy a fresh approach to the whole subject and that a concrete proposal for union on a new basis should receive prompt assent on the part of all concerned.

We call our newly adopted plan an "association". It is, in terms, temporary and experimental, which is all to the good since it indicates on the part of the authorities of both churches that the spirit of Christian adventure is not dead. But no single one of those concerned in the plan believes that it will last, "as is", even for two years. What

we all do believe is that, putting aside individual parochial interests for the sake of the larger vision of the Church in the City, we have found a hopeful basis for a new effort to advance our common cause. Where the new effort will take us, none of us can now foretell; but we are sure that the entirely and delightfully harmonious ease with which we reached our present agreement is the best foundation for any further steps that may be given us to take.

Now let me turn to what is actually going to happen at once.

1. The headquarters of the "associated" works is to be the Church of St. Luke and the Epiphany, Thirteenth Street between Spruce and Pine. By an arrangement repeated from last year, the two churches are combining for summer services. Until, and including, July 21st, these combined services are at St. James's. On July 28th they will begin at St. Luke and the Epiphany. Instead of coming to an end on the last Sunday in September, they will go straight on there. At St. James's there will be a service at 8 o'clock every Sunday morning and also occasional services (as for instance on All Saints' Day). The full round of weekday services to which we at St. James's are accustomed, will be inaugurated and maintained at St. Luke and the Epiphany. The School of Religion classes and lectures will be conducted there. Certain organizations, The Woman's Auxiliary for instance, will be combined and will meet in the Parish House in Thirteenth Street. Office work will be centralized there, and so on.

There will be these immediate gains:—

1. A staff of four clergy, working together, can do the pastoral work very much more effectively than it is being

done at present. The work amongst children and young people, the special work amongst students, etc. can be vigorously and steadily developed.

2. There will be very considerable financial economies. By the terms of the "association" each church manages its own finances. St. Luke and the Epiphany proposes to maintain its present budget unchanged; it is St. James's that will gain most in "economies". Coal, light and power, salaries and wages, general operating costs, etc. etc. will all be greatly reduced. As soon as is possible you will be given figures as to all these, and a forecast as to the amount that will be needed for the year 1936; but even now it can be said with some positiveness that our financial share in the "associated" work will be well within our present giving power.

3. We shall have made a contribution to the local situation by the transfer of our headquarters to 13th Street. No longer will there be three churches in such close proximity. Holy Trinity will have this particular field to itself, as it most certainly should have.

Over against these immediate gains, there are for so many of us at St. James's, some very real immediate losses. I know well that we are prepared to take them bravely, but none the less they cannot be ignored. For more than twenty years I have stood at our Altar, and I love it. The daily offering of our worship has made St. James's a hallowed place; the sermons from its pulpit have helped and inspired thousands; the joys and the sorrows consecrated within its walls are very close and tender memories. The thought of leaving it, even partially, is difficult. All this we must frankly and honestly face, but we must face it as Chris-